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Volume 2, No. 19 • Sept. 8, 1995
every two weeks

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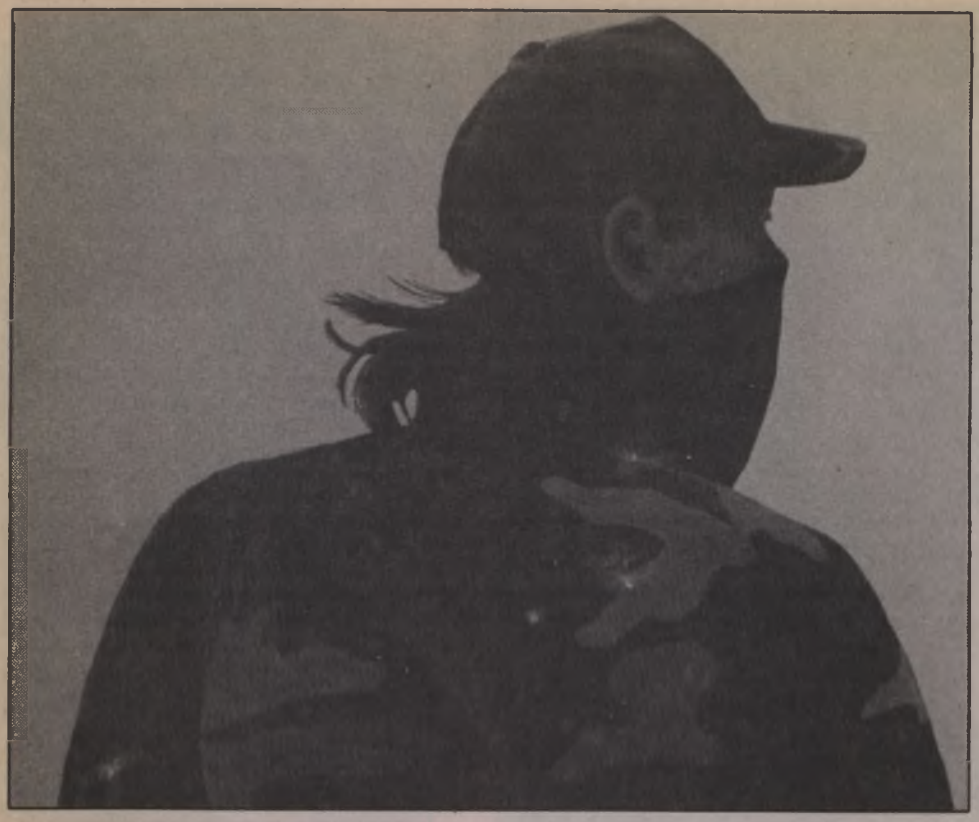

RCMP SHOULD AVOID WACO-STYLE SHOOTOUT IN B.C.

OTTAWA - Now, wait a minute. We don't need a Waco-style shootout scene in this country. Nor do we need an Oklahoma City-style guerilla war against innocent people—including the police. Nor do we need a deceptive propaganda campaign.

As I was writing this yesterday afternoon, events at the James ranch on Gustafsen Lake seemed to be moving toward a violent confrontation. If someone is killed there, all of Canada will have taken a turn for the worse.

Sunday evening, shock waves rippled across the country at the announcement by the RCMP that two of their men had been shot in the back, saved only by their bulletproof vests.

The newspapers yesterday played it big: "Indians fire at Mounties in B.C." reported *The Gazette* across the top of Page A1. "Rebel Natives ambush Mounties," reported *The Citizen* in Ottawa. *The Globe*: "Mounties hit in Indian standoff: bulletproof vests save fleeing officers; B.C. minister calls for surrender without amnesty."

The accounts were vivid: "Indian rebels ambushed an RCMP team yesterday with a hail of bullets that hit two officers neear an armed camp on private land," stated the Canadian Press report carried by *The Gazette*.

Perhaps it's the old newsman in me, but I'm uneasy about the reporting. Journalists have been kept away from the scene of the action by the RCMP, and Native occupiers could not tell their side of the story because the Mounties have cut off their means of communication.

The Canadian Press account carried a dateline at 100 Mile House, B.C., a good distance from the scene of the "ambush." The reporter stated as fact that "Indian rebels ambushed an RCMP team with a hail of bullets." Professionalism would have required that he add: "according to an RCMP official."

Here you have a confrontation, a war of nerves, a propaganda campaign in a remote area of British Columbia. Reporters should not take sides and decide who is right. They do have a responsibility to the public to be cautious, to recognize that both sides have an interest in manipulating them, but only one side really has access to them and controls what they are told.

Something, perhaps my gray hair, tells me that the story of an "ambush" in a "hail of

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Doh! We goofed... On the cover, it should have read HAUNANI!!! Sorry for the confusion. —Ed.

COVER PHOTO
Haunani-Kay Trask
Photographer: Ernest Webb

SEPTEMBER 8, 1995

WACO...

continued from page 3

bullets" fired by semi-automatic weapons doesn't stand up. When an ambush involves crossfire from two sides on unsuspecting targets—the story told by the Mounties—one would expect that someone would get hurt. If there is no wounded Mountie to photograph and show the pictures of, if there is no bullet-torn clothing to hold up at a press conference, I begin to sense that there is more or less to the "ambush" story than what reporters so confidently reported.

Yesterday, Bruce Clark, the lawyer for the Indians occupying the perimeter on the James ranch, flew from Ottawa to Williams Lake, B.C., to communicate with his clients. He has been cut off from them by the RCMP's action in preventing the use of the radio-telephone from the camp.

I spoke to him in Vancouver where he was between flights. "Shooting police officers in the back is entirely inconsistent with everything that my clients are doing," he told me. "It seems fundamentally inconsistent with my clients' philosophy as I understand it, which essentially has been a defensive posture in order to precipitate a legal hearing. So I must go and get instructions and clarify the situation."

Clark did not suggest that his clients would not use their weapons if the police mounted an assault on their camp. "Both constitutionally and at common law, and under the Criminal Code, a person is entitled in self-defence to resist force with force."

The dissidents, advised by Clark, maintain that Indian land in B.C. was never surrendered, that their right to self-government is constitutionally entrenched and they want a hearing for their legal case before an impartial tribunal, that is, one that is neither Indian nor Canadian. They maintain that the RCMP has no jurisdiction over them on Indian land.

Whatever the merit of their legal position, a satisfactory solution will hardly be reached by a Waco-style shootout.

Reprinted with permission from The Montreal Gazette *on Tuesday, August 22. William Johnson is the paper's national affairs columnist.*

by William Johnson

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Nian Matoush

THANKS TO:
Air Creebec,
Cree School Board (head office, Mistissini)

The Nation is published every two weeks by Beesum Communications
Printed by Quebecor inc.

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Publication Mail #0584584
Members of: Canadian Magazine Publishers Assn., Quebec Community Newspaper Assn., Circle of Aboriginal Controlled Publishers

WHERE TO REACH US:
Please address correspondence to
Production Office
5678 Parc Ave.
P.O. Box 48036
Montreal,
Canada H2V 4S8

Editorial
Tel.: 514-272-3077
Fax: 514-278-9914

The Nation Head Office
P.O. Box 151
Chisasibi, Qc. J0M 1E0

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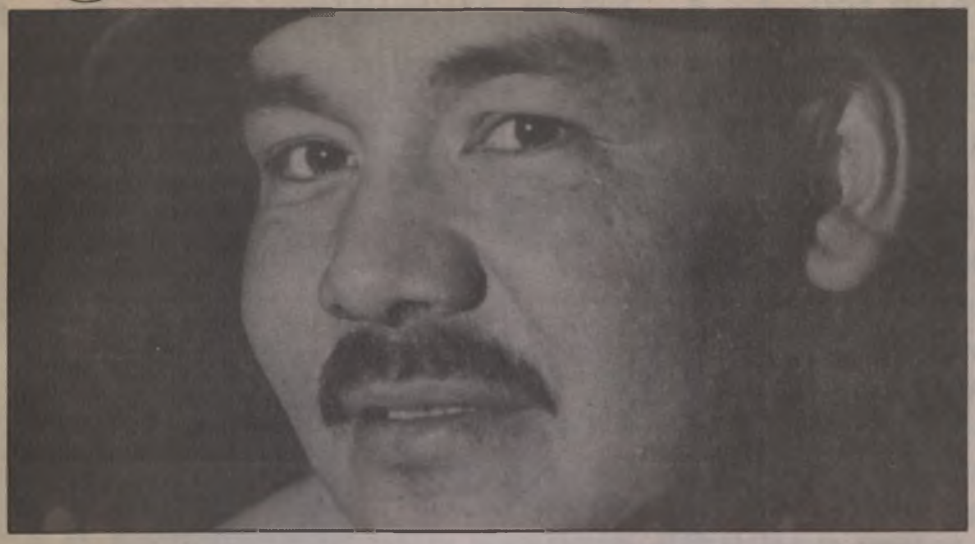


HEALTH BD., DOCTOR SUED FOR $153,600

Three years ago, Kenneth Weistche walked into the health clinic in Waskaganish complaining of a pain in his back. He walked out with a bunch of pills.

For the next three months, he kept going back almost every day, trying to get treated. The pain got worse and worse, but the doctor handling his file, Lawrence Nelson, worked in Chisasibi and wouldn't examine him once in person.

It took two months for Kenneth to get a chance to speak to his doctor for the first time on the phone. As the pain worsened, Kenneth says he was told over and over it was all in his mind and fed more pills. At one point he was on five different medications, including valium.

Eventually, the pain started to impair his walking and he could only get around on crutches. Several times, he asked to be hospitalized and examined by a specialist. The requests were turned down, he said. "They were still telling me there was nothing wrong with me."

Finally, he decided to go south for treatment at his own expense. That's when a nurse in Waskaganish agreed to give Kenneth a "travel warrant" so he would be treated as an emergency case. A doctor in Amos quickly determined that Kenneth had a tumour, immediately put him on a plane to Montreal and, within days, a neuro-surgeon operated on his back and removed the tumour.

Had the tumour stayed on his spine for even a few more days, he apparently could have died or been paralyzed. In the operation doctors cut through all the muscles in Kenneth's back, leaving him unable to work for six months. Now he has only partial use of his back and gets strains when hunting.

Kenneth, who is the director of community services for the Waskaganish First Nation, was left deeply upset. "It's not right what they did. I was very shocked, very angry," he said. "That's the way health services are run here. It's crazy."

Last May, Kenneth filed a $153,600 lawsuit against Dr. Nelson and the Cree Health Board at the Quebec Superior Court. It wasn't an easy decision, he said. "One of the reasons I'm going so far with this is that this kind of health system has to stop. It's not very easy for a Cree to sue Crees. I had to think about it a lot."

But he said he hopes a lawsuit will help bring the problems into the open, and other residents support him. "My case is not the only one. There are dozens of them."

Dr. Nelson and his lawyer did not respond to a request for comment.

James Bobbish took over as chairman of the Health Board after Kenneth's ordeal. "It was a doctor-patient thing," he said of the case. "He (Dr. Nelson) just happened to be attached to our organization at the time... I guess in any medical case, the first thing is examination of the patient," he added.

James said the Health Board has now started to review the quality of its services in earnest. Until recently, he said financial problems, possible budget cuts and internal administrative turmoil didn't leave much time for reviewing how and which services are delivered to the people.

"We're at the end of that turmoil in the organization," he said. "Now we'll be looking more at improving quality of service."

by Alex Rodin

ABORIGINAL PUBLISHERS MEET FOR FIRST TIME

by Ernest Webb

An historic event took place at Vancouver B.C. August 17th to the 20th. It was the National Aboriginal Publishers Conference.

It was the first gathering of its kind. It was presented by the En'owkin Center and Theytus Books, hosted by Simon Fraser University. Delegates involved in publishing came in from all over the country and beyond to show their wares and to meet others working in the same field.

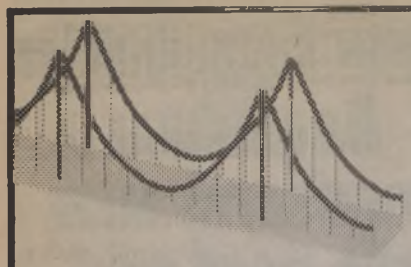
Highlights included a book launch with a reading by Maria Campbell of her book "Stories of the Road Allowance People" (*Look for a review in a later issue — Ed.*). There were also readings from other distinguished authors such as Beatrice Culleton, Jeannette Armstrong, Connie Fife, Sandra Laronde, Armand Ruffo, Beth Cuthand, Gerry William, Katerie Damm, Annais Allen and Haunani-Kay Trask.

Special guests included people from Australia, New Zealand and Hawai'i. The feeling that was most prevalent was that everyone was so happy to finally meet other Aboriginal people who are in the same business.

Also on the scene were Karl Seigler from Talon Books and Scott McIntyre from Douglas and McIntyre who gave their perspectives on mainstream publishing.

Lee Anne Martin and Gordon Platt from the Canada Council also made it to explain the possibilities of grants . People got a chance to take part in workshops throughout the weekend to learn more about the issues facing them as native publishers from surfing the internet to choosing the right software for computers, to multi-lingual publishing and cultural appropriation.

At the end an association was formed: the *Circle of Aboriginal Controlled Publishers*. Sponsors included: the Canada Council, Dept. of Canadian Heritage, Canadian Native Arts Foundation, Cultural Services Branch of B.C., Ontario Arts Council, Sask. Arts Board, Can. Centre for Studies in Publishing, SFU.



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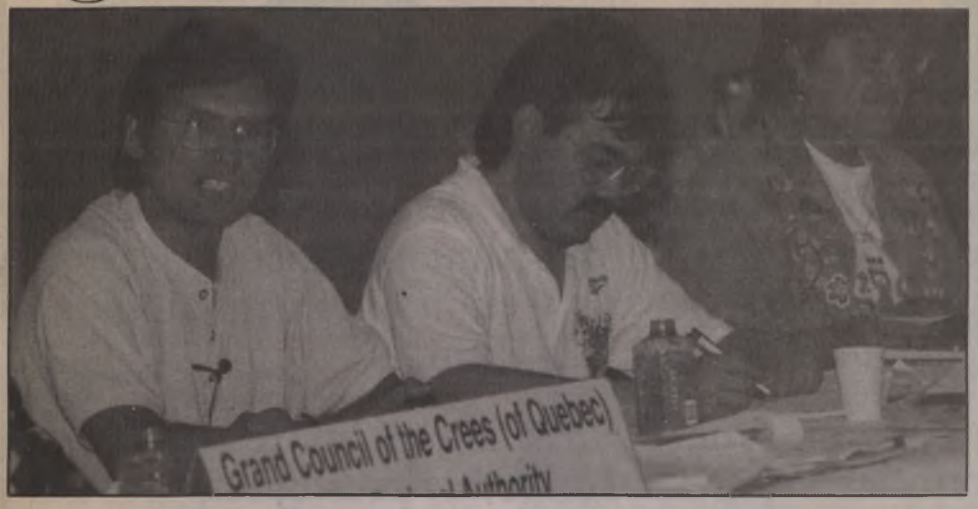

Crees will defend rights, Quebec told

Crees can stand proud for defeating the Great Whale River Project, says the yearly report of the Grand Council of the Crees and CRA.

But Crees will be also standing on guard against any attempt by Jacques Parizeau's government to violate their human and national rights, the report adds.

"In 1971, the government of Quebec and Hydro-Quebec came onto our lands with a plan to destroy our waters and lands and take the trees and minerals from around us and under our feet. You Crees, our leaders were told, are squatters on this land," says the report, which was released at the Annual General Assembly in Wemindji.

"Now just 20 years later, we are faced with a situation that the PQ government of the province of Quebec wishes to separate from Canada. Once again, in 1995, we are being told that we have no rights."

Quebec's plan to separate along with Eeyou Astchee, the Cree homeland, is unacceptable and will be opposed, promises the Grand Council.

"Only the Crees can protect their own rights. We are determined to do so."

In his message, Deputy Grand Chief Kenny Blacksmith draws a lesson from the campaign against Great Whale—he says people around the world took notice of the campaign because Crees were "open and honest."

"We did not enter into this endeavour with ulterior motives of dealing monetary compensation agreements in exchange for our consent. This approach is built on the idea that we will lose," he says.

"The lesson of the Great Whale fight is clear. When Native people raise the standard of debate, a worldwide audience is there to listen and support."

It is only unfortunate Quebecers will never be told Crees saved them over $1 billion in foreign interest payments this year by getting Great Whale cancelled, says executive-director Bill Namagoose in his message.

Cree efforts to defeat the project came at great cost to the Cree Nation in terms of resources, work and time, he says, but those efforts have been both trivialized and demonized.

"Proud institutions and politicians are not supposed to be defeated by a small group of First Nations people. We are supposed to orchestrate an acceptable level of protest and then be defeated. It also seems to be extraordinary when First Nations people are successful at such a scale. Why is this?

"We must never be apologetic nor intimidated by powerful government and other institutions when they react in this manner to our successes. To do so would be very self-defeating."

The report also discusses Ottawa's gun control bill, which is now on its way for approval by the Senate.

The Grand Council and other First Nations governments succeeded in getting the law changed to say it isn't intended to affect Aboriginal and treaty rights. Changes were also made in the borrowing and lending rules which will make it easier for traditional practices to be maintained.

In September, the Grand Council will address the Senate to seek other amendments.

The annual report is available from the Grand Council's National Office in Nemaska (819-673-2606).

by Alex Roslin

Standoff at Gustafsen Lake

At press time, the situation at Gustafsen Lake was still tense.

The Defenders of the Shuswap Nation remained surrounded by heavily armed RCMP officers and bloodshed at times seemed imminent.

Percy Roseget, a Shuswap hereditary Chief, has a cabin at Gustafsen Lake and has hosted sundance ceremonies there for many years.

A U.S. rancher, Lyle James, claims to have a deed to an enormous ranch in the area 160,000 hectares in size, which includes Percy's land. While the Shuswap people have never been ceded this land in a treaty, Percy has been obliged to make an agreement with the rancher each year that allows the sundance. This year, Lyle James changed his mind.

On June 13, while sundancers prepared for their ceremony, heavily armed men in trucks entered the camp. One carried a whip. "It's time to string up some red niggers," he announced.

"They were threatening to do Percy some serious harm," said Dakajeweiah, a Kanienkehaka (Mohawk) sundancer who is involved with the Defenders of the Shuswap Nation.

Roseget and the others refused to leave and eventually the RCMP moved in. In late August, an RCMP team that entered the disputed area said it came under fire. Provincial and federal politicians are demanding a police attack, which the Native group's lawyer says would certainly lead to loss of life.

The Defenders of the Shuswap Nation demand an audience before the British Privy Council, Governor-General and Supreme Court to hear out their claim to the land. The Royal Proclamation of 1763 states that First Nations have sovereignty over all unceded land, says Bruce Clark, the group's lawyer. He argues the Indian Act is illegal as a consequence, and his clients have a right to defend themselves with force under Canadian law.

—Alex Roslin

N. Quebec fire flurry

Forest fires raged in parts of James Bay in the middle of August.

For a few days, people in Waswanipi could smell the smoke in the morning air and see a hazy cloud on the horizon. A

briefs continued on page 9

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$3000.00	$1000.00	$700.00
2nd PRIZE	2nd PRIZE	2nd PRIZE
$2000.00	$700.00	$500.00
3rd PRIZE	3rd PRIZE	3rd PRIZE
$1000.00	$500.00	$300.00
4th PRIZE	4th PRIZE	4th PRIZE
$500.00	$300.00	$200.00

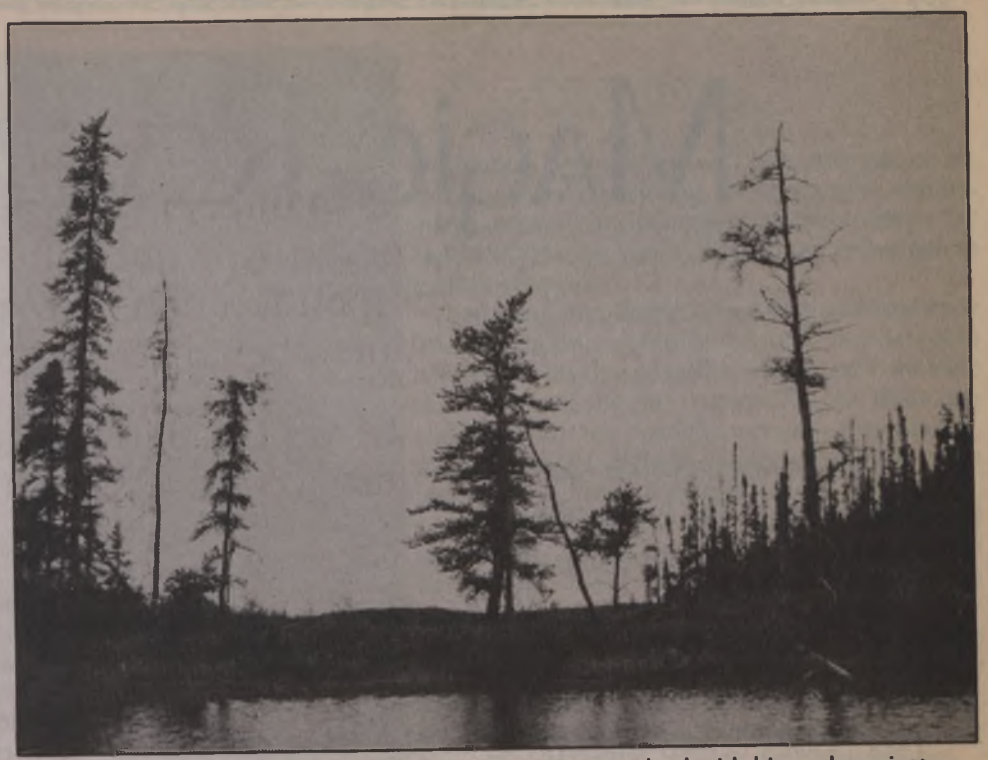
continued from page 7

fire was blazing about 50 kilometres south of Miquelon.

Another fire came close to Chibougamau, forcing officials to meet to consider an evacuation. To the south, evacuation orders were given to the residents of Parent, a small lumber town on the rail line halfway between Montreal and Chibougamau. The heat was so intense waterbombers couldn't fly low enough to douse the fire, which was stoked by high winds. The fire completely obscured all daylight.

"This summer was very dry," said Matthew Ottereyes, public safety officer in Waswanipi. "There was almost no rain... People are lucky."

—Alex Roslin



Transvestite seen in Mistissini

It was a game few people who attended or played would forget. A local baseball game in Mistissini. It was the Band Council against the Cree School Board. The rules were simple: mixed teams and the batting order had to be male and female alternating at the plate. Chief William Mianscum and Chairman Luke MacLeod were on hand as players to lead their teams.

At the end of the first inning the Band was ahead 2-0. Then the CSB unleashed its secret weapon and the game went downhill for the Band after that. The final score was 24-18 for the Cree School Board. The most outstanding player was the CSB's ugly army-helmeted blond-wigged bimbo transvestite with the long dress.

Boy, could (s)he run and bat. (S)he distracted many a Band player with a blown kiss and occasional flip-up of her skirt. Fortunately the Band noticed something was up and insisted the transvestite be counted as a man in the batting order. This allowed them to make a partial comeback.

—William Nicholls

Congratulations to all INFHL award winners in OJ

The "MVP" calibre

We all saw last year's games and this year's games. But we saw Joshua Bosum on team Opataca stealing the most coveted award, the "MVP" (Hart trophy). He went to lead the league in scoring with 188 points. Very close behind was Willy Bosum on team Opemiska.

Note: Joshua and his teammates were champions this year. The first team to ever do it by disqualification. Joshua and his teammates hope to gun it this coming year again. His favourite in the NHL is one of the fiercest players, Alexandre Daigle of the Ottawa Senators. Congratulations to Joshua for winning the MVP award. He is looking for his 2nd consecutive Hart win.

The rookie of the year!...

Definitely Hugo Bosum. He didn't play all season but still managed to pack 53 points in five games for Waposite Iceland's. If he would have played he would have been the most points winner.

Gun goal scorer

With the speed and size of Jeremy Roenick, Willy Bosum managed 92 goals for team Opemiska. A promising leader for his team, he is also looking for his second straight goal scoring crown. It will be a surprising new season.

Top defensive forward...

Is Romeo Shecapio of the new team, Comancho Vipers. He was brilliant this year, but lost it during the playoffs. The size of Theoren Fleury.

Top goalie...

Is Gabriel Shecapio Blacksmith. He went on to lead with his goals-against average and is also known as Felix the cat. But he also lost it in his speed and quickness in the playoffs. Congratulations to Gabriel for his top goalie award. Likes Martin Brodeur.

Top defense man...

Is Isaac Sharl. He plays like Bryan Leetch of the N.Y. Rangers. Played all season for his new team named Ojay Thunder Wolves.

MVP in Playoffs

Everybody in Ouje-Bougoumou wanted to know who was going to be the MVP in the playoffs. Was it going to be Joshua? It was certainly Thomas Bosum, a promising hitter, power play unit penalty killing line changer. Thomas certainly showed everyone that he was one of a kind. Thom likes Mario Lemieux of the Pittsburgh Penguins...

So congratulations to you all 95 award winners.

—Anivil Bosum

And finally...

And finally, after weeks of painful uncertainty, yes we are going to see Metallica in the NWT! A *Nation* crew is being dispatched to Tuktoyuktuk to witness the event and shake the hands of James Hetfield & Co. A full report in our next issue... if we make it back!

Magic Revealed

I am honoured that she took the time to talk to *The Nation*. She is controversial. She is a scholar, a professor, an intellectual, a communicator, a poet and a fighter, above all else, she is Hawai'ian. Her beauty, power and magic embodies everything that she is and everything she does. Her power comes through as magic. The magic is revealed in her presence and her manner of dress and how she carries herself, and of course in her writings. Her name is Haunani-Kay Trask.

~BY ERNEST WEBB~

I had the opportunity to meet and talk with Haunani at the Aboriginal Publishers Conference in Vancouver. Her power is called *manna* in Hawai'i. It is the same as in Cree country when a person is recognized as an *Uuchimao* when something needs to get done. She is along with her sister a leader of Ka Lahui, a movement for Hawai'ian soverieignty. She is an author, a filmaker and a poet. She writes for newspapers, she has a television show, she has a film called *"Act of war: Overthrow of the Hawai'ian Kingdom."* She wrote a book on feminist theory and a collection of speeches and essays entitled, *"From a Native daughter: Colonialism and Sovereignty in Hawai'i."* Her latest book of poetry, *"Light in the crevice never seen,"* has been the most controversial to date. She is almost finished the next one. As a fighter her weapons of choice are her words. Judging by the reaction she gets, they are effective.

***The Nation*: I heard you talking about the conditions you have to go through in terms of bringing out a book or a magazine, that you have censors at the university press. Where does the First Amendment come in—isn't it held sacred by the so-called Americans?**

Haunani: Yes, Americans like to talk about the First Amendment but in reality, as anybody knows who lives on the other side of the border, the support is very thin in actuality. The First Amendment is a political game that's played between different parties in the Congress, but in practice there's all kinds of censorship and suppression. Certainly suppression of Native voices, suppression of what manages to get out.

In the state of Hawai'i, there's an attorney who sits on the review for the University of Hawai'i Press books. He overlooks the work that comes through the press to see if there's anything libelous or if there is anything they find unpalatable. Of course the press has long denied this is true but we know it's true. We've been told that by people who have thought of being published by the University of Hawai'i Press but have changed their minds.

One book in particular was about land and power in Hawai'i, which are almost synonymous. The book came out and sold almost 15,000 copies, then all of a sudden the UHP was interested in picking it up for distribution. But they let the risk be taken on the first run by the authors who set up a little company so they could publish it.

That's a real problem for Native people because we're very critical of the existing system and that includes the political system, the economic system—the cultural exploitation of Hawai'ian dance and Hawai'ian land, Hawai'ian women, Hawai'ian values. So it's really not likely that they would publish anything really critical, particularly critical of tourism. And if that's going to continue to be the case—and I don't have any reason to see or to believe it won't be the

ERNEST WEBB

case—then we're left with no other alternative but to set up our own publishing arm.

We don't have it now but we are going to have to do it. The problem I see immediately of course is financial. Then the next problem is getting people who are willing to write stuff that is very critical. There are some critical voices in Hawai'i but you know we are an oppressed people so people have learned the lesson that all oppressed people learn which is that if you say anything publicly, you run all kinds of risks. Since we're already at risk why increase it? Rather than increase the risks, people are silenced. Part of being at this conference was to link up with other people who are strengthening our voice.

For me, which I'm sure is true for a lot of other people, when I heard that the Hawai'ians are starting to assert themselves and assert their sovereignty and everything that goes with that, I think to myself, "Wait a minute!" What about all those images you see, the dances, the smiling faces? There must be more to that. There must be something behind that. I'm sure there is a parallel between the Native Americans—I don't know how you would say it... the "cigar store Indian"—how does that come into play for the Hawai'ians?

Actually I think our major form of oppression at the moment is the tourists. Imaging of the people, the culture and the land, since they are inseparable. I myself have written on this. I call it cultural prostitution such that Hawai'i plays the role of the female. Hawai'i is alluring, she's beautiful, she has many attributes, including her people's culture, the beauty of how we live or at least used to live before tourism came in.

And that's transformed like a beautiful woman is into a saleable commodity and that saleable commodity needs a pimp that in our case is the state of Hawai'i, and the pimp controls the gate the access and the exit to this beautiful woman—the counties, the permits for buildings, density and height, water requirements; the airlines that fly everything in.

So it's definitely a very organized form of exploitation. And it's very slick so there's a lot of advertising. There's lots of degradation just as a woman is degraded by whorish clothes and make-up. Hawai'i is degraded and our images are degraded by the same kinds of things so that our dances, our people and our women—who are profoundly erotic because Hawai'i itself is so erotic—became smutty and salacious instead of being naturally sensuous.

Now what's happened is that our dancers have been made over and made up at the same time. **And trotted out at the convenience of...** Yep, exactly... That really for our people is the most degrading thing. They work in the industry essentially selling their culture, prostituting their own labour and they make a pittance. The industry is booming in terms of money that is generated, but the money is repatriated back to exploiting countries, the United States being number one, then Japan, Hong Kong, Australia, Taiwan, the so-called dragons of Asia.

It's a vertical monopoly so the airlines and the buses and the hotels and the tourists' recreational spots are all owned by one company, say, Japan Airlines. All that money is circulated through that cleverly arranged system and it goes back to the countries. Although tourism does generate income, it's an exploitative, unnatural income base and as soon as there's a downturn in the world economy or in Japan's economy, the tourism declines.

At the moment, we have 6 1/2 to 7 million tourists per year. 1 1/2 mil come from Japan alone. They spend four to five times as much as American tourists do. The States in general send us 4 mil in tourists, who we call "mashed potato tourists" because they come in large packages. They spend very little but they leave a lot of pollution. They don't generate as much income or profit because they don't have as much money. Then the Commonwealth, Canada, New Zealand and Britain and Europe in general bring in about a million tourists a year. We have a big trade with Canada in terms of tourists. There's a part of our island called Little Canada where rich Canadians like to come and buy up the land and laze around on the beach. That's akin to Hollywood East, as one part of the island Maui is called where Hollywood and rock stars buy up land. The NBA bought up estates in Kaua'i. They've all divided up the islands. Our historic destiny is to sort of wait and serve on those tourists in the industry.

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Do you think anything positive could come out of tourism, because there are different nations that are betting on tourism. What advice would you pass on to them?

Don't do it. If you do it make sure the scale is very small. Make sure it's totally controlled by whatever nation decides to do this. I've visited the Oneida Nation in Wisconsin. They have a gambling area and they have a small inn. They're in total control of it. And they regulate it pretty tightly, they're generating a lot of money which goes right back to the nation and not to the state of Wisconsin.

In that sense, if Native nations are looking at tourism, make the scale small and the profits big, and don't get greedy about expanding because it brings with it terrible problems. And certainly alcoholism, which Native people don't need, is always generated by that kind of vacationing atmosphere. There's a lot of loose money, so in Waikiki for example petty theft, robbery and burglary and larceny are way up because there are a lot of poor Hawai'ians and a lot of rich tourists, and so there is all kinds of raiding that goes on.

And because Americans love guns that passes on to the colonies. Like Hawai'i, there is a lot of weaponry going on and tourists are getting beat up and gun-whipped and shot and the evils that follow in that kind of exploitation are endless and things I don't even think about when I'm studying this. Things like the transmission of AIDS, because it's such a fast breeding ground for all kinds of people. Now AIDS is being transmitted incredibly in Waikiki because a whole part of it is like a decayed city, it's like a ghetto.

It swallows up a lot of money—that's the other advice I would give to people. If the scale is small the necessity to keep it in shape is small, but if the scale is large to keep it attractive it is a problem. So, if nations could afford it I would tell them not to get involve in tourism. There is a cultural prostitution that comes out of tourism, that comes out of being a servile person, that is very difficult to control.

Pretty soon there will be whole generations that have done nothing but work in tourism their whole lives. In Hawai'i, that is particularly true among entertainers, because Hawai'ian music is so beautiful and Hawai'ians are a musical people. They wind up thinking of the tourism industry as employment and before you know it your own people end up being divided amongst themselves as ours are because there are some who support the tourism industry as the only game in town. Sort of what the state of Hawai'i says and then there are some of us who say, No, it's bad.

But see, we don't have an alternative for them. Until we do have that alternative we're telling them essentially to give up a job, however poorly paid. It's more than I can give offer them because we don't have any jobs to offer them. There are all kinds of problems you don't foresee when you get into something like that. The other thing about Hawai'i is we don't have a land base, we don't have a nation in that sense. We haven't constituted our nation on a land base but we have reconstituted it as a sort of volunteer organization. But we don't have a land base because the federal government hasn't recognized us yet. Although we have occupied lands for 20 years, we keep getting arrested and evicted.

So at the moment we don't have any control over what the tourism industry is doing and frankly neither does the state of Hawai'i because it depends on global downturns. When the Japanese were rich, there were a lot of Japanese tourists. Now that the Japanese are less rich there are lot of empty hotels. Occupancy in some places is at 30 per cent, you can't even maintain the building at 30-per-cent occupancy! The over-building of Hawai'i is really beginning to show.

During the colonization and the building of the tourism industry was there a base of people who stayed true to what Hawai'i should be?

I think on some of the smaller islands, yes. There are eight major Islands. On the smaller islands, definitely. But on the main island most Hawai'ians were driven to the city... In order to do that you need a land base or at least you have to be unmolested by massive development. On the smaller islands people have managed to stay despite unemployment and all kinds of impoverishment. It's better to be impoverished in a rural area than in the city because the cities are so expensive and dangerous.

Tourism didn't become a major source of income until after statehood. That's 60 years after the overthrow of the kingdom of Hawai'i and a tremendous decline of the people. We had kingdom in the 19th century and the U.S. invaded, occupied and overthrew the Native government and put its own government in place. It's been a hundred years since that happened.

The result now is we've got all these chronic problems, one of which is out-migration. There's so many Hawai'ians leaving Hawai'i because people follow capital. They go to San Francisco or to Vancouver or Seattle looking for jobs. Then their children grow up away from Hawai'i and they don't have any identification with the people of the land.

It's very similar to other Native people who've been moved off their homeland. It's very difficult to maintain ties for any critical sense at all if you don't have a connection. In the case of Native people, that connection has to be direct. It can't just be through letters and music.

What prompted you to write? Was it because of what's happened to Hawai'i and its people?

In part, yes. But I always wanted to be a writer because I think writing is a way to stay in touch with the deepest part of you. The deepest part of me is Hawai'ian underneath all my western education and everything else. It's a form of survival, the kind of person you really are. It's an absolute truism.

I've heard other writers say this but I didn't know it was true until I felt it myself that if you write you will be surprised by your own writing, because it really does, once you have a rhythm of creativity it really does take you to places where all the noise of modern urban life is destroyed or is blotted out. A performance artist David Campbell last night said, "You're able to pierce the veil." At first I didn't know what he meant, then he went on to explain it. I thought that's a good image because in many ways there's a veil. Not that we Native people want a veil there, but it's been put there. To get through that becomes a very necessary thing to do. It takes time, work and patience. But if you do it you become very empowered because you have a place to stand on. You know who you are no matter what else the dominant society says.

What kind of reaction have you received from your people after the release of your book of poems, "Light in the crevice never seen"?

Before the poetry book I came out with a book of essays called, "From a Native daughter." That caused a lot of people among the Hawai'ian people to take a position for or against sovereignty. The first two sections are about sovereignty and the violations of our human rights and civil rights. The people said, "Now we have a document. It's the first time someone from the movement wrote a book on that, so what's our position?"

Magic...

There are other essays about racism in the university—I'm an intellectual and a scholar—about all the scholarly debates with anthropologists who I really detest, archaeologists, grave robbers, the tourist industry, historians. But the major part of the book is about sovereignty. After that book came out there was a lot of pro and con about it in the reviews and in the general political atmosphere. Then when the poetry book came out I think people were just shocked because, which I think is false, the American ideology says you can't have political poetry.

Americans are probably the only people in the world who still cling to that myth, that art isn't political. If it's not political why is the National Endowment for the Arts funding slashed to ribbons. Of course it's political. I think the surprise by my people that I write poetry was a pleasant surprise. It wasn't a bad one for me and for them because poetry takes us to places that scholarly analysis and political essays don't take you to. The response has been overwhelming. People come up to me after I read, my people who listen to what I'm saying, some of which is terribly, terribly sad and they're crying because they know that's true.

Even if we're not sort of allowed to say that publicly because of all the propaganda surrounding the tourist industry, they know that's true. They feel that loss and that suffering and that fury because they go together. Fury and loss go side by side. You lose your land, then you're furious, then that turns to depression because you can't say that. And lots of people who are Native Hawai'ian, including people on the continent, I gave a couple of readings on the coastal states—it was the same response, they've been driven away from their homeland and they feel just as dispossessed even though some of them haven't been back to Hawai'ia for decades.

The pain is very real. And the beauty, of course. Hawai'ia is incredibly beautiful, just adds to the pain. Because it's being destroyed at a very rapid pace. The response is very heartening for me because writing is very hard, as you know yourself. When people respond to you it makes you want to write more. The poetry book came out in '94 and I'm about 3/4's of the way through another book because I was so inspired.

This one took 10 years during which time we founded a sovereignty movement and I wrote two other books and built the centre for Hawai'ian Studies. It was sort of a private little thing that I did. But now it's out in the open and I know people support it so they gave me a lot of energy to start writing. Now I write on a regular basis. I'm very pleased to say I'm a poet. I don't think I said that before. I would have said I like poetry, I want to write poetry, I'm going to write poetry. Now I say I'm a poet.

Personally for me, that's a big move. I think it's something we as writers need to, and writers do who do write... you get to that point where you can say it, you know, without flinching or without feeling pretentious. I always thought poetry was something other people did. And I was just someone who wrote. Lots of writers have said, Yeah, I didn't tell anyone I wrote when I first started writing because... **you feel self-conscious.** Yes, you feel terribly self-conscious.

Then you don't want people to say, "Oh! Well, let me see your poetry." You're afraid to, that they may not understand it or not like it. Or make fun of it. Which is very strange because I write publicly all the time in Hawai'ian. I write for the newspapers, I'm attacked all the time in the papers, I reply. I have my own television show, my own radio show.

It comes from so deep within you. Yeah, it's pierced that veil, as that man said last night. It's very, very private for one thing. You're much more vulnerable with poetry than with political analysis. The reviews, when the book came out, the first couple of reviews were really good. After that, it was just an unrelenting attack. I got attacked at the University of Hawai'i. I was attacked in the local newspapers. There is a poem in the book called, "Racist white woman." All the white-controlled press was very upset about it. People were copying the poem and drawing terrible hateful vicious pornography and hate messages and sending it back to the Center for

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RACIST WHITE WOMAN

I could kick
your face, puncture
both eyes.

You deserve this kind
of violence

No more vicious
tongues, obscene
lies.

Just a knife
slitting your tight
little heart

for all my people
under your feet

for all those years
lived smug and wealthy

off our land
parasite arrogant.

A fist
in your painted
mouth, thick

with money
and piety

and a sworn
black promise

to shadow
your footsteps

until the hearse
of violence

comes home
to get you.

-Haunani-Kay Trask

MAAMUUTEUSIITAA

1ST MISTISSINI TRADITIONAL GATHERING

Mistissini residents revived an old tradition for the start of the Gathering. Some participants travelled by canoe and others used motorized boats.

by William Nicholls

All photos by Josie Quesnel

Maamuuteusiitaau is the name used for the 1st Mistissini Traditional Gathering. It took place July 19-24 and as the name implies was the first kind of its sort for Mistissini. The stated purpose of the Gathering was to strengthen family and community ties, promote and maintain traditional cultural and values as well as to promote community healing and family well-being.

Josie Quesnel, one of the Gathering's organizers, told *The Nation* she was pleased with the way things went at the Gathering. "We didn't know what to expect but we knew this was something people had talked about. We tried to look at what is meaningful in traditions, the daily traditions of the Crees. This is why we didn't do a shaking tent. It wasn't a daily traditional happening. We were looking at positive daily traditional culture and values that would benefit families and the community of Mistissini."

Traditional tents were the only lodgings allowed. Forty-two traditional tents were set up. According to Quesnel, people were doing a lot of visiting in the tents, but "community houses seem to have many walls. We are trying look at how to apply what we learned about visiting with tents to the community." Other rules applied as well: no ghetto blasters, no cellular phones, no radios, no pup tents, no walkmans and a fine of 50 cents for speaking either English or French during the Gathering. People were requested to wear traditional clothing and do things as traditionally as possible.

At the start of the Gathering, as can be seen in the photo above, an old tradition was honoured. People at the docks to see off the convoys of participants shook hands with everyone there. In the past, the whole community used to do this for

people leaving for their traplines in the fall in the same manner.

People attending the Gathering started leaving by 2:00 if they were going by canoe. All other people travelled by water as no roads reached the site of the Gathering.

A welcoming feast was held the first day. Later that night legends and story-telling took place around a bonfire.

The next day had discussion groups talking about strengthening family and community ties in the morning with the afternoon featuring traditional games followed by another evening of legends and stories.

Day three, the morning topic was social issues and the afternoon had demonstrations of traditional medicines and a final night of legends and stories.

Saturday (day 4) had a walking out ceremony in the morning. Later in the morning was a discussion of the promotion and maintenance of Cree values and traditions. The afternoon was for traditional arts and crafts. People were shown techniques for making your own fish nets, how to smoke fish once

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Young Girl dressed in traditional manner

Older Girl dressed in traditional manner waiting for the trip to begin.

Lizzie, above, is honoured at the Gathering as she celebrates her 100th Birthday. She is one of Mistissini's oldest Elders.

Traditionally Youth learned literally at the feet of their Elders, a practice continued today.

Billy Blacksmith, a respected Elder from Mistissini, works on a traditional drum.

In the past, the community members used to gather during summer months to produce common tools of bush survival, in this case paddles.

Samuel Mianscum, one of the many Elders and teachers who attended and taught.

Everyone who attended met in a circle and held hands before leaving. This was unplanned but welcomed by all.

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you caught them as well as other meats, preparing animal skins, snowshoe-making, making traditional carving tools, etc. That evening a feast was held for Lizzie Edwards, who has reached her 100th birthday, as well as another cake for Sally Minister followed by a dance. People were even outside the large tent listening to the fiddlers play. The feast was well attended with about 400 people served (children not included). The Gathering ran out of plates after serving about 380 people.

Sunday, the last day, had a religious service in the morning. The afternoon discussion topic was ideas for future Gatherings, with evaluations and comments on this year's. The recommendation after this topic is that it take place each year. That evening was Elders' appreciation time.

Quesnel said that next year they'll be clearing more space for tents and are planning to use another bay for boats so people can swim in the bay at the Gathering. She said the target group for the Gathering was the youth. "A lot of youth came after and told me they didn't know what kind of Gathering it was," she told *The Nation*. "They told me they'll be there next year."

At the end everyone who shared in this experience said goodbye until next year. As when they started, they left with a handshake and a fond farewell until next year.

Resolutions of the Annual General Assembly of the GCCQ/CRA

Resolution No. 6
Request by Eastmain for Funding from Board of Compensation
Whereas pursuant to Resolution 1995/96-16 adopted by the members of the Eastmain Band on 30 July 1995 whereby the Board of Compensation was requested to provide financing towards the cost of dismantling, transportation and erection of an arena and sports complex presently located at LG1 construction camp;
Whereas this funding request in the amount of $4,077,000.00 was to be appropriated from amounts allocated to the community of Eastmain for future disbursements;
Whereas the Board of Compensation approved and appropriated funds towards the cost of the youth centre in Waskaganish and that these funds were to be allocated from the Youth Heritage Fund;
Whereas in view of the funding provided for the youth of Waskaganish, it would only be fair and just that the youth of Eastmain be likewise duly considered;
Resolved:
That the Annual General Assembly of the Cree Regional Authority and the Grand Council of the Crees do hereby recognize the needs of the youth of Eastmain;
That the Annual General Assembly of the Cree Regional Authority and the Grand Council of the Crees hereby endorse and support the request of the members of the Cree Nation of Eastmain for funding in the amount of $4,077,000.00 towards the cost of dismantling, transportation and re-erecting the arena and sports complex at LG1 and furthermore the Cree Nation of Eastmain has undertaken to reimburse in part or in whole the said Cree funds requested herein subject to the
availability of funds from either the Government of Quebec or the Government of Canada pursuant to the memorandum of Understanding signed on 23 May 1995.

Resolution No. 7
Non-Respect of Cree Culture and Traditions by Outsiders
Whereas the Cree people have occupied the traditional lands of the Cree Nation of Quebec since time immemorial;
Whereas the Cree people traditionally have a deep and intimate knowledge of nature, wildlife and the environment;
Whereas the Cree people have welcomed non-natives to their traditional territory from time to time in order to share information and knowledge about the environment;
Whereas such non-natives often fail to respect the knowledge of the Cree people, wish to impose their own ethnocentric values and ideas and do not appreciate the effect of their activities on the wildlife;
Resolved:
That the Annual General Assembly requests the leadership of the Cree Nation to direct those non-native consultants, academics, researchers etc. who receive permission to carry out research within the traditional territory of the Cree Nation to respect Cree values and traditions and to refrain from imposing their own values on the Cree people who have agreed to assist them in their work.

Resolution No.8
Taxation
Whereas the Cree Nation is a sovereign nation with full and exclusive jurisdiction over taxation and other related matters on its traditional lands;
Whereas the Cree Nation does not accept that its members or its entities pay taxes to other levels of government;
Whereas the federal Department of Revenue and the Department of Indian Affairs, have undertaken unprecedented political, administrative and public relations efforts to further erode the immunity from taxation of First Nations across Canada, including the Cree Nation of Quebec;
Resolved:
That the General Assembly of the Grand Council of the Crees (of Quebec) hereby declares its displeasure with the restrictive interpretation by the federal government of the aboriginal immunity from taxation in general and, in particular, section 87 of the Indian Act and section 188 of the Cree-Neskapi (of Quebec) Act;
That the Grand Council of the Crees (of Quebec) continue to take all necessary political and legal measures to preserve and protect the tax immunity status of the members of the Cree Nation of Quebec and its related Cree entities;
That the Grand Council of the Crees (of Quebec) take all necessary measures to ensure that the proposed Operation and Maintenance Funding Transfer Payment Agreement is not interpreted or applied in such a manner by the federal government as a means of taxing, either directly or indirectly, including by way of user fees, the members of the Cree Nation.

Resolution No. 9
Re: Housing Shortage in the Cree Communities
Whereas there is a critical shortage in all Cree communities which needs to be addressed immediately;
Whereas the Federal Government, despite the housing shortage, has reduced by 50% the funding for the native housing programs across Canada;
Whereas the Federal Government has been conducting a housing program review since 1988 without any positive results to date;
Whereas the Federal Government has used this housing program review as a delaying tactic in addressing the severe housing crisis of First Nations across Canada;
Resolved:
That the Annual General Assembly hereby mandates the GCCQ/CRA to undertake discussions with the Federal Government to address the native housing crisis and to create a unique housing program suitable to the Crees' situation;
That the GCCQ/CRA is further mandated, in conjunction with the Assembly of First Nations, to conduct a national campaign in highlight the deplorable living conditions of First Nation people in Canada;
That the GCCQ/CRA be allocated the necessary budget and resources to carry out these mandates;
That a Cree Housing Commission be established, to be composed of local rental housing administrators for the purpose of exchanging information, liaising with the Cree communities and other First Nations and developing a common position and policy with respect to Cree housing.

Resolution No. 10
Anschaaukaamikw/Cree Cultural Institute
Whereas, by Members, Resolutions No. 1992-14 and 1992-19, the James Bay Cree Cultural Education Centre was to be immediately relocated to the community of Ouje-bougoumou and was mandated to seek funding to establish a permanent facility for cultural and language development activities;
Whereas a working group, consisting of representatives of the Cree School Board, Cree Regional Authority, Ouje-bougoumou First Nation, James Bay Cree Cultural Education Centre, James Bay Cree Communication Society, elders and certain local Cultural Co-ordinators, was established in order to prepare a functional plan in order to co-ordinate the delivery of cultural programs;
Whereas the working group has presented its report to its members;
Resolved:
That the Annual General Assembly hereby mandates the working group on Anschaaukaamikw to consult with the Cree communities regarding the functional plan which has been prepared;
That the Anschaaukamikw working group be also mandated to prepare an appropriate organizational structure for the amalgamation of all programs, services and activities regarding Cree cultural matters;
That the Anschaaukamikw working group be further mandated to obtain funds for the construction and on-going operation and maintenance of the said Anschaaukamikw/Cree Cultural Institute.

Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)
CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE
Paid advertisement

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Maria Scipio preparing fish

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TRADITIONAL FOOD AND CARE OF CHILDREN

Told by Maria Scipio

The following is part of a series of recordings that have been aired on the Iiskwaau Kischihuun program on the Chisasibi Radio Station. We would like to thank the Chisasibi Radio Station for their cooperation. Transcribed and translated by Brian Webb

There is happiness when working on traditional food. When one enjoys working on the food that has been harvested and really tries to respectfully clean it, that person is very happy because she knows the food will not spoil. I, too, am very happy when I work on food and when I have finished respectfully cleaning the food, I am happy because I know it will not rot. There must be many women who are also content when they accomplish their task.

Young girls are required to really try hard to clean food. Compared with the past, it seems now that harvest of food is decreasing. We, the older generation, crave meat when we haven't eaten it for a long time. What food we see in front of us, we should really respectfully clean it and not throw any of it away. When girls don't know how to respectfully clean food, they should still be able to do it if they really try by watching someone doing it. Some young unmarried girls are very capable of working on food when they really try to make an effort to do it and are not too pitiful when they put effort in working on food. A girl who is capable isn't pitiful when her mother isn't there to help her to respectfully clean the harvested food. One's mother can't help her all the time. When a girl's mother is not available for guidance and she sees someone else working on something, that girl can still teach herself a great deal by copying what that person is doing.

Some people are very pitiful when they are not capable doing stuff that they are supposed to do themselves. When they are not capable and don't even try, they are still not to blame because they were not taught how to do that certain task. Others would be happy when they are taught how to properly clean meat. If she puts effort in it, she will not be unsuccessful. At first because she is unable to make it the way she is supposed to make it, a girl will be disappointed with what she has made many times. But if she makes it again, she will improve on the task she is working on. Some girls are very attentive when they are taught properly. When she is capable in making all the stuff she wants to make, she is happy and isn't worried in making stuff.

At the dump, I did not like the sight of goose thrown away. Even though I am not that old, I still know it is not the way it is supposed to be when food is thrown away. And there are people who are frustrated when they are unable to catch game because they are eager to eat game. When a woman has properly made the meat, she is happy because she knows she can just cook it any time. And when someone just freezes the wings without cleaning them, later on she thinks it is a hassle when she wants to clean them. I think others just throw away the food they haven't cleaned. When food is not cleaned before it is frozen, it cannot be just cooked right away. That is why one is required to clean food and to make it look proper as soon as it is brought in. She should remember that sometimes it seems that waterfowl hunting is not very good compared to what was harvested long ago.

I remember before there was electricity to freeze food, people dried the meat so it wouldn't spoil. I also recollect that I, too, completely dried meat so it would not spoil. Even when there was no place to freeze food, the women did not throw any of the food away. They completely dried the meat they had and stored it for any length of time. In the past, the people also prepared and stored fat in sacks. When fall arrived and there wasn't much food to be eaten, the people ate dried goose. After dried goose was boiled for a long time, it was very tasty when eaten with some fat. There used to be great joy when someone had many dried geese. When the people first moved to the area and made their dwellings where they would spend the winter, they cooked and ate the dried goose that they had prepared.

Another thing I wanted to talk about is not to let people let their children, those who stay outside, look too scruffy. That was how

Cont'd on page 23

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LIKE NEW

TRADITIONAL FOOD...

we were taught even when it was difficult for us to keep our children clean every day because of how they make themselves look when they were outside. People should also know what their children have been eating because the little children do not know what they are required to eat. When the children come in just for a while, the parent should clean them even though that parent knows the children will be scruffy soon again. Some children look pitiful when they dirty faces and that is why people should clean their children when they put them to bed. Be sure to clean them before you put them to bed so they will look nice when they sleep. Since clothes are easy to wash today, parents should not let their children's clothes get too dirty. When our children were small, we scrubbed clothes on the washboard and when we got washing machines that run on fuel, we were very happy because we thought it was very easy for us to keep our children's clothes clean.

All grandparents love their grandchildren and when they see them cleaned, the grandparents are happy. That is how I want things to be for my grandchildren, to be cleaned and well taken care of. I always love children whenever I see them. That is why I want people to really take care of their children because parents are very unhappy when they see their children sick. When there is food, parents should feed their children properly when they are that size.

If someone really tries to be capable in making something, that person will not be confused. In the winter, a child should wear something that is warm. Even when the mother has money, she should not just get the stuff from the store for the things she will use for her children. It will be easier for her if she makes the mitts and boots herself. Sometimes it is warmer for the child when something is made for him. The child has a better fit when boots or mitts are made for him to wear. A mother isn't pitiful and worried when she tries to make something for her child to make them look proper and be warm.

What I really want are parents to make their children happy, clean them and put them to bed early. What I most don't like to see are children not living very well. A child always remembers what he has seen and when that child has been taken care of properly, he is happy. A child seeing his parents inside and doing well is what I really want--children to have a sense of well-being and to be taken care of and to be cleaned when they go in before they go to bed so they will look nice when they sleep.

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BILL SLEAVER: A COMMUNITY MAN FOR ALL THE RIGHT REASONS

May 31st, 1996 will be the day that Bill Sleaver retires. Bill Sleaver's paying job is manager of the Moosonee LCBO store. He was asked 24 years ago to take a hardship posting for two years only. He's still in Moosonee.

Sleaver's other job seems to be Mr. Community. Upon retirement he hopes to stay in Moosonee. "This is my home and I'm already up here so I'd like to stay," Bill told The Nation *in a recent interview.*

Sleaver is the founder of the local community radio station. It has eight studios located both in Moosonee and Moose Factory. One of the studios is located in the arena so local residents can hear a play-by-play broadcast of local hockey games. A new transmitter allows CHMO to be heard even in Waskaganish. It is a largely volunteer-run community radio station with only one paid full-time DJ. The 25 volunteer DJ's range in age from 14 on up to 65. Broadcasts are Cree and English. They start at 6:00 am and finish at midnight seven days a week. CHMO still has the boast that it has the youngest DJ's in Canada. A boast from the time I was on air at CHMO 20 years ago.

In those days CHMO was run by the Canadian Armed Forces and Bill Sleaver (his air name was Kil-Bil back then) was one of the few civilians allowed on-air. When the base closed down in 1975, the license for the radio station became null and void. Bill, known today on the airwaves as

by William Nicholls

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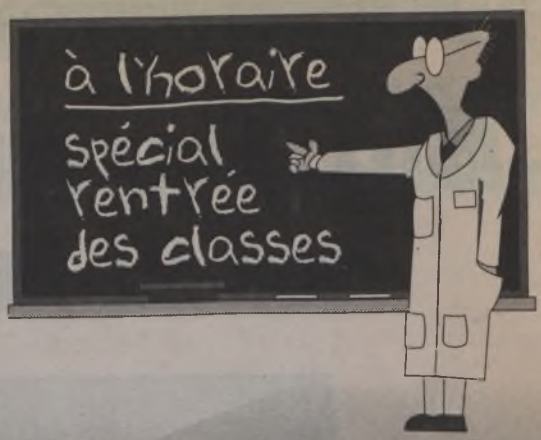

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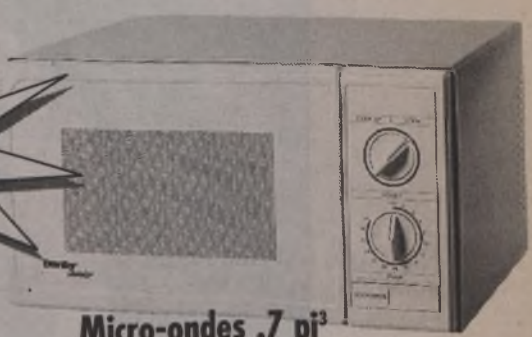

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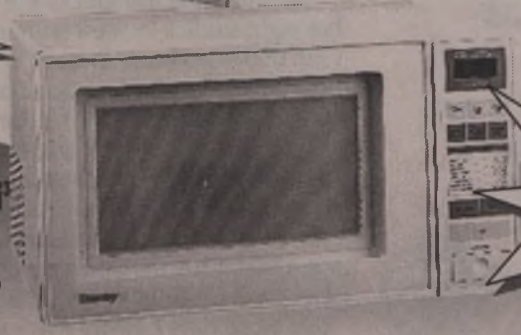

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Danby

SLEAVER CON'T...

continued from page 25

Doctor Sleaver, said, "At that time three others and myself who had an interest in radio applied for a CRTC license. After a period of time we got our license and were back in business. We covered our two communities and part of the coast as well."

I was surprised to learn that station breaks and safety messages I recorded back in the 70's were still being played. Bill told me that hearing them brings back memories of those early days. "I can remember when I started the junior DJ program on the base. We also brought in the Tommy Hunter Show, the Alan Sisters, Rhythm Pals, Stompin' Tom Connors and others," he said.

"You were part of that as well. No other radio station could compete with that, DJ's who were 13-15 years old. Even today no other station has that. That's why we called you the youngest DJ's in Canada. It's been checked out. You guys were the youngest. As a matter of fact, Will, we still have you on the air. Cuts that you made back in 1974-75."

Bill is trying to make the junior DJ program part of the local school cirriculum. One of the CHMO studios is located in Jaybec, a local community education center. He says that the teachers are quite willing to make use of the studios as part of the communications program. Bill would also like to see CHMO's signal reach other James Bay communities all along the coast. He says that the present systems are mostly CBC and have no real bearing on the northern communities in most cases.

Fundraising for the radio station comes in the form of bake sales and cruises. Local businesses also advertise on CHMO for a total cost of $5 per week. Saturdays feature a radio bingo for the Lion's Club, which gives back a portion of profits to CHMO. All this has ensured that CHMO has never been in the red.

Sleaver is also actively involved in both the Moose Factory and Moosonee Lion's Clubs. Bill, at 28, had the distinction of being the youngest District Governor for the Lion's. The Lion's Clubs runs the Saturday Radio Bingo. While I was there they invited me to go on the air once again to call out the numbers for the Bingo. I quickly learned that radio bingo is very serious business in Moosonee and Moose Factory. People called to slow down and then to speed up. Bill told *The Nation* that "this bingo helps to raise money for those less fortunate than ourselves and people here are very much into the games."

Even with the Liquor Store, radio station and Lion's Club, Bill still finds time to take on other activities. He's also the Parade Marshal, organizes community special events, is a collector of Native art and a host.

By host I'm talking about the 2,000-plus people who have been in his home in just the last four years to check out the art he's collected. He's collected paintings, soapstone and wood carvings, tamarack geese and moose and just about everything else that Native people made. His house is like a museum drawing in many visitors. Bill told me that the many pieces have been from trips he took with the RCMP into the Inuit communities and the pieces he's collected from the times the Inuit used to come to the Moose Factory Hospital as well as other trips he's taken from time to time.

> "This is my home and I'm already up here so I'd like to stay."

In 1993 the Mushkegowuk Council asked that the Moosonee LCBO store be closed down as they felt it was contributing to alcohol abuse. Bill Sleaver was sympathetic but felt that it wouldn't solve all the problems.

"There's gas and glue sniffing as well as other substance abuse. You would see that go up as well as people just importing beer by train from Cochrane. I think some of the ways this store operates is innovative."

The store doesn't serve anyone who comes in intoxicated and is the only LCBO store closed on Saturdays. They also do not carry inexpensive fortified wines and support socially responsible drinking. They do this by placing articles in the local paper about the Challenge and Refusal programs as well as other alcohol-related information.

I asked Bill what change holds the best memories for the communities he is so involved with. He told me, "I think the best change is the sports. Both communities are very involved in sports and before there were only natural ice rinks. The same with curling. You could only play for a certain amount of time. Now both communities have built sports complexes which have included skating and curling rinks. This has been good for the sports-minded people. The other change is the housing. It has changed a lot since you've been here. Tent city has been replaced with good housing. It started to change about 10 to 15 years ago and the growth continued at a rapid pace until about 1994."

The thing Bill missed the most was the Armed Forces Base when it closed. "One of the things I missed was you guys. Fridays would come along and you would be looking to visit for the weekend and use my studio. You and Mike Kilby would come down. There are a lot of good memories and times we shared. I miss that companionship we shared. I miss the Base too, being a bachelor. They used to serve me with all kinds of food stuffs without cost for my work with you guys and the radio station."

Bill says that his involvement in the community has been time well spent with friends. "I've only tried to do what I could," he said.

Magic...

Hawai'ian Studies. I got hate calls. How people could say that poetry is not political, I don't know. That's crazy, of course it's political. In one sense it's made me want to keep on writing.

Can it change the world?

I don't know, I would love to say yes it can. I would love to say that writing of any kind can change the world. I don't know that it can, but it can change the way people think about things. I know that for sure because I've been changed by other peoples writings. I've been changed by people like Linda Hogan who's a Native writer now living in Colorado. I've been changed by political theorists, especially African political theorists and novelists. I think writing can change people and to that extent, yes it can change the world. But it can't do it by itself.

Are you optimistic?

It's amazing, I really am, although I don't think of myself being optimistic. But being at this conference everybody comes up to me and says, "God, you're so full of energy and anger, it's so good." I think of myself as a pessimist but I don't behave the way I feel so I guess I'm optimistic. I think oppression makes me angry. And that conveys optimism but what I think of is resistance. As long as I resist then I'm optimistic because obviously you must believe you're going to have an effect, otherwise why do it.

Does that anger give you energy?

I guess so, but it makes me tired. I'm just always exhausted. It's so much better than being just depressed. I've watched my own students come in to our program at the university very depressed. Having all the symtoms of a depressed, oppressed people and when they graduate they walk differently, their heads are in the air. They have some terminolgy and analysis that we've taught them. Anger has got to get out of you. If you turn against yourself then you've got suicide, drug abuse, alcohol abuse. If you turn it against the system that's causing you this pain, the tourism industry, the Democratic Party of the State of Hawai'i, the Military, it's much easier to control what you're doing.

But if you're depressed all the time there's nothing. I really think that Native peoples are terribly, terribly depressed because the control over their lives has been taken away from them. Then they just follow that path of alcoholism, violence and everything else. If anger can get us out of that, great. It has to be focused, it's better than just blotting everything out.

I think where a lot of people get confused is how they express that anger.

Absolutely, I think that's what gangs are. To me it's a pre-political phenomenon. When I talk to my students about that stuff I tell them, "Listen, here's some good political analysis. Let's analyze capitalism, let's analyze imperialism. You need to understand what forces are directing you to this path." It's like petty thievery against tourism, that's pre-political stuff. Pre-political means there isn't any political consciousness, it's just random violence that's generated by instant dislike or hatred of whatever is in front of you. If you're going to target the tourist industry then you should do it the way organized resistance does.

So I tell my students to study the IRA, the PLO and the ANC and compare what became—particularly in the case of the ANC, the stategy of what overturned the white aparthied system. Random violence doesn't do anything. First of all, the victims are almost always innocent in an immediate sense if not in an historical sense. So what's the point?

That really helps my students because then they begin to understand, which as an educator I hope is always the key, that if you understand your environment, the conditions under which you are being victimized, then you can do something about it. But if you just go home at the end of the day and beat up the kids and wife and fight with your neighbours and go out randomly and attack tourists, your're not doing anything. There's nothing constructive that comes out of that even for yourself. You have to politically focus your anger, you have learn how to express it, in writing for example.

I teach my students how to write politically specific essays—that's what their assignments are. Some of them do it well, some of them do it poorly, but at least they can see there's a way to express that anger without having to participate in things that are destructive. It's really hard, it's really hard to train people because they don't see it. They're subjected to all the pressures of oppressed people. They've got diversions. American television for example is so violent, all the stuff on television is violent. Their daily lives are violations, if not physical violence, of their personhood, their nationhood.

So it's a tough one. The few students who have made the connection, they've gone on to become very responsible contributors to the struggle for sovereignty. They've gone to the sovereignty organizations; they've been helpful in trying to get more people to understand to de-colonize. But that is a long process.

***(Now for the standard Nation question...)* If you were given a magic wand and were given one wish, what would you wish for?**

I'd wish for a land base of at least a million acres that Native Hawai'ians control with definable boundaries with water rights, with sub-surface mineral rights, that we could set up the government on and begin to litigate for our past injustices against the federal and state governments. My whole life is geared to establishing that. When we started I thought that we wouldn't get past 30 people. Now we have 25,000 members. I'm very hopeful, although it probably won't happen in my lifetime. We might get something but I don't think we're not going to get that. Real estate is just too expensive in Hawai'i. But we're going to get something. The little bit that we've made, the progress, I'm grateful.

If you want a copy of Haunani`s book You can get in touch with: CALYX Books, PO Box B, Corvallis, OR 97339. Or you can phone: (503) 753-9384 Fax (503) 753-0515

CLASSIFIEDS

100-BIRTHS

Congratulations to our dear friends Louise and Kevin on the birth of their adorable son Kirk River Braidon. Wishing you the best. From Diane and Sarah. (Nem)

Congratulations to the proud parents, Barry and Tanya Blackned on their first newborn son, Lyle Barry Morley Blackned on July 20th, 1995. He's just as adorable as the twins. Lots of love Angela.

Congratulations to my youngest sister Louise Jolly and Kevin Whiskeychan on the birth of their son Kirk River Braiden, born on July 21, 95, weight 7 lbs, 3 oz. May this child bring you both joy and happiness with lots of love Maudie. (Nemaska)

101-BIRTHDAYS

Birthday wishes going out to Phyllis Tomatuk on Sept. 11. And also to Greg Mark Stewart on Sept. 13 and many more to come. P.S. Greg - don't party too much. Love always Luke, Trisha, Shawn and Dorothy.

Birthday wishes going out to the sweetest baby boy my nephew Matthew'sh Swallow who will be celebrating his 1st birthday on August 24, 1995. With lots of love from Auntie. (Chisasibi)

Happy Birthday to our daughter Kerrianne Tomatuk, who will be celebrating her 10th birthday on September 11/95. May your birthday be as special as you are. With love from Mom & Dad.

We would like a Happy Birthday to Phyllis Tomatuk on September 2, 1995. With love from Larry, Dolores & Kerrianne.

We would like to wish a Happy 1st Birthday to a special boy Matthew'sh Swallow on August 24/95 (Chisasibi). With love, hugs & kisses from Larry, Dolores & Kerri-anne.

We wanna wish a happy birthday to a sweet adorable and cute niece Cynthia Tapiatic on Aug. 31, 95. Happy 1st Birthday! Cynthia. You are very special to us. Love always from aunties: Edith & Stella, and Uncle Roger. xoxoxo

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A Happy 1st Birthday to a very special little girl: Cynthia Tapiatic whose birthday is on Aug. 31, 95. May your day be as special as you are. With love, hugs and kisses from all of us at B2-Hse #4 in Chisasibi.

Birthday wishes going out to my loving and caring grandmothers Mary (Bobby) Georgekish on Sept. 7 and Daisy Atsynia on Sept. 20. Lots of hugs and kisses. Love always Delmer John. (Wemindji, Qc.)

I would like to wish a special Happy Birthday to Larry John Wapachee on August 27/95. I love you very much with love and kisses from Louisa and Jeremy (Whap).

We want to wish a Happy 2nd Birthday to our precious little girl Tamara Murdoch on Aug. 21. With all our love and kisses, Mommy and Daddy.

I would like wish a Happy 1st Birthday to our grandson Nigel B. Chiskamish, We love you very much. Sept. 1st/95 Fr. Grandma & Grandpa Chiskamish (Chisasibi) See you soon! P.S. Love and kisses and with lots of hugs. oxoxo

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I would like to wish a Happy 1st Birthday to Nigel B. Chiskamish on Spet. 1st/1995. With lots of hugs & kisses, we love you very much, and we miss you. From MarieJane (Chisasibi)

On August 28: We'd like to wish our special daughter, Lorraine Jessie, a Happy 25th Birthday. We love & care for you very much. On the same day, congratulations on your first day at Vanier College. We're very proud of you. Love: Mom, Dad (Billy & Elizabeth Diamond) your brothers (Ian & Sandy) and especially Philip. (From Waskaganish)

We would like to wish a happy birthday to our big daughter, Sonia who turned 13 on August 29, and to our sons Philip who will be 9 years on September 5 and to our baby of the family, Michael, who will turn 5 on September 9, 1995. We love you all. From you sister, Samantha and from Mom and Dad.

We want to wish the best to Lisa P. & Richard Scipio on their wedding day (August 16). May all your dreams come true. The two of you are joined as one. Happiness and love. Fr: Barbara & Clarence & our kids.

Happy birthday to someone who holds a special place in my heart, Arthur B. (whom I call Boss) on Sept. 7, also to my faaavorite sister Janie on Sept. 11, last but not least to a very good friend Betsy L. on Sept. 11. Fr: Minnie.

Wishing a wonderful 3rd birthday to my dark, tall and handsome son Malachi Wapachee on Sept. 15. Another year has gone by and there's another candle to be added to your b-day cake. I love you so much. From: "Mama" Minnnie W.

I would like to wish a Happy 4th Birthday to my sweet and wonderful adopted sister (Jerrica Sylvie) on the 21st of July. "I Love you so much". With all my love, your sis Maggie Matoush. (Mist)

Birthday greetings going out to Tommy Pepabano and George Sealhunter on Sept. 11/95. From Clarence, Barbara and kids in Rouyn Noranda.

We would like to wish our boyfriend George Sealhunter a Happy Birthday and many more to come on Sept. 11/95. Love always your girlfriends in Rouyn Noranda, Nellie and Angeline Snowboy. xoxoxo.

I'd like to wish my wonderful Daddy, Claude Cooper a Happy Birthday on August 25th. Love you, Miranda C. Grant. (Waswanapi) xoxo.

We would like to wish a happy belated B-day to the two of our sons, Jean-Paul on July 12. He'll be 9 years old & Benoit on July 17. His first B-day. We love you both. With all heart's, hugs and kisses. Love always Mom & Dad. xoxox (Was.) Also to my special little nephew Kyle Iserhoff H/jack on Aug. 12, one year old. Hope you enjoy your B-day and your cake in Ottawa. I already miss you. Wish you all the best. And to your mom & dad we give you all our love. Love: Auntie Hattie, Johnny and your cousins.

Happy Birthday to our brother (Mr. Personality) (Anuk) Robbie Pepabano on August 1/95. From your sisters Barbara & Lisa.

Happy Birthday to Sandra Moses on August 22/95. From: Roger, Barbara & boys.

Gracie Bearskin , Happy Birthday on August 22nd, 1995. Stay home, don't even think about partying. From: Barbara, Roger & boys in Eastmain.

We would like to wish a Happy Birthday to the most sweetest, loving mother in the whole world. We love you so much. We miss you like crazy. We hope to see you soon along with your gifts. Fr: Mike, Agnes and Chitlin.

Birthday greetings going out to Sophia Gilpin, Sept. 03. Kenny Gilpin, Sept. 4. Kayla Gilpin, Sept. 11. Gracie Mayappo, Sept. 12. Jerry Shanush, Sept. 15. Emily Whiskeychan, Sept. 21. Victoria Gilpin, Sept. 30. From: House 89 Shabow Meskino (EM).

Happy Birthday to our dad Jerry Shanush on Sept. 15 and many more to come. Will always love you Dad and lots of hugs and kisses. From your kids Jeremy, Duane and April. (EM)

Happy Birthday to our uncle Jerry on Sept. 15 and many, many more to come. From: Darwin and Kerwin. (EM)

We would like our brother Jerry Shanush a very Happy Birthday on Sept. 15. With love, bros. Raymond, Stanley, Yvon and Sis. Pamela, Shelley, Daisy & Cindy. (EM) P.S. Don't party too much.

We want to a Happy Birthdday to Jerry Shanush on Sept. 15. With love always, George & Margaret. (Eastmain)

I would like to wish a special Happy Birthday to Larry John Wapachee on August 27/95. I love you very much. With love and kisses from Louisa and Jereremy. (Whap.)

I would like to wish my handsome Godson and nephew Brandon a happy 2nd birthday on August 25. wishing U all the happiness on your birthday and I hope you get what you wish for. With lots of love, hugs and kisses from your Godmother and auntie Greta in Waskaganish. Love ya.

Happy birthday to Linda Spencer (Maudie) on August 17, 95. P.S. I'm the only one who calls you Maudie in Chisasibi. Guess who?

Happy 14th birthday to our brother Warren Sam (John John) and many more to come. From your sisters, Kathy and Laurie-Ann in Chisasibi.

Happy 19th birthday to my best friend Linda Spencer on August 17. Hope all your wishes come true. From your friend always, Kathy in Chisasibi.

Another year of trusting in the Savior's care, another year of leaning on his promises and the joys of answered prayer. Happy birthday to our dad, Sam Wesley, We love you. From: Janie, Melvin, Patricia, Priscilla.

Happy birthday to my brother Morley Jr. Thomas Etapp. so you'll be turning 13 yrs. soon on August 26. I just want to wish you a happy birthday. Take care when you go off to Sudbury. I'll miss you guys. With love, Angela.

We would like to wish a happy 2nd birthday to our one and only nephew Brandon on the 25th of August. We love you and will always be there for you. From aunties Shelley and Edna. xoxoxoxoxo

---

Happy birthday to my cousin, my best friend and neach naaneebaataasou Shirlene Mist. on August 28. from your friend brigitte Asqua.

Wishing a happy birthday to someone very special and really nice to have as a brother, Alex who will be celebrating his birthday on August 23. With love from sisters Johjegan and G. Degets.

Happy birthday to Janie M. Wapachee on September 11. From your BOC and CREECO co-workers.

Special birthday wish going out to my sister Nancy on aug. 20. Do me a favor sis, do your best in school so your wishes will come true. I will bake a cake for you. Love always, Mary Loon. xoxoxoxo

---

I would like to wish a happy birthday to my special brother who always visits me every morning. Don't ever change the way you used to be. I love you always, Your sister, Mary Loon.

Happy belated birthday to a very special friend of ours, Jim B/N on August 5. Wishing you joy and happiness. With love, Sarah and Diane Moar (NEM) P.S. Take care!

Birthday greetings going out to a

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Maamuitaau

September 9 and 10
Kenny Loon is a Cree who has beaten the odds. Originally from Mistissini, he has applied hard work and determination to help reach his goal. Kenny graduated from law school and is working in Ottawa. **Maamuitaau** talks with him about his life and his struggles. Also on the program we talk with writer Boyce Richardson about his latest book "Terra Nullius."

September 16 and 17
Suicide is a serious problem in native communities. **Maamuitaau** looks at suicide through the eyes of a native social worker, a parent and community worker. The program will share information on how you can help people who desperately need your support and encouragement.

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loving and caring Grandma Mabel M. on August 20. Hope your day is filled with joy and happiness. With love, Sarah and Diane M, (Nem)

We would like to wish Brandon Stephen (our grandson) a happy 2nd birthday on the 25th of August. We hope this day is special to you as you are to us. we love you. from Nanny and Joomshoom Stephen (Wask)

Today is a special day for a special, handsome little boy Brandon S.J. Stephen from Wask. he'll be celebrating his 2nd birthday on the 25th of August. Happy birthday Boysh. Love always, Auntie Gloria S.

Happy birthday to our son Brandon Stephen who celebrates his 2nd birthday on August 25th. You are our pride and joy. We love you sweetie. With all our love, Mommy and Daddy. xxoo Cindy and Ricky.

Happy 2nd birthday to our nephew Brandon Stephen on August 25th. have lots of fun on your big day. we love you very much. love, your uncles, Kurtis and Randall black. xoxoxo. You get cuter everyday.

Happy birthday to our sweet grandson Brandon Stephen. He is celebrating his 2nd birthday on August 25th. You are so special to us so we hope this is very special to you. We love you babe. Love, Nanny and Grandpa.

I wanna wish a happy belated birthday to my wife Florence R. Shecapio Weapin. on July 31. Never forget that I love you. From Johnny S. Shecapio.

Happy birthday to a wonderful friend Betsy B. Lacroix on September 13. Let's bring out the BarBQ and celebrate! Don't forget you're a special person birthday gal! From Janie (Oujay)

A beary big birthday wish going out to Malachi Wapachee who will be blowing out his candles in Ont. We'll miss you so much. Don't forget we love you and you're our hug-abuns. from Janie and Chiwetin. xoxoxoxo

---

I would like to wish a happy birthday to my wife Maggie on September 9th. happy birthday. We love you. Charlie and Nikita.

I would like to wish my mom a special birthday wish. I'm giving you a day off. No regrets for having me right? Love always, your little rascal Nikita Ashley.

Happy 2nd birthday to Jessica Pash. I hope we will have lots of fun on your birthday. Love justin Pash.

Happy 1st birthday to my very special nephews. August 21, Kyle J. who's in Ottawa. We miss you alot, please come home and to cotton-eye joe (Nigel) on September 1st. I love you both very much! Love, Natasha H. (Waswanipi)

Happy belated birthday to our special grandfather John Masty whose birthday was on July 13. We thank you for all the things you do and the laughter you share and we love you. From all your grandchildren, Darrell, Marcella, Nathan, Amy, Leslie, Ryan, Vincent (JR), Katrina, Starr, Felicia and Craig.

A happy belated birthday to our mom Mary S. Masty on July 30. Thanks for being there. We love you very much. from all you daughters, Nellie, Karen and charlotte.

We would like to wish a very happy? birthday to my grandfather and a great grandfather, Sydney Georgekish on August 20. We miss you and love you very much. From Georgina and Justin.

We would like to wish a happy belated birthday to a very special person, our dad John Masty D.O.B. July 13. With lots of love. From all your children, Nellie, Karen, Sherman, Vincent and Charlotte.

We would like to wish a happy belated 3rd birthday to a very special boy, our son Nathan Masty. We love you so much and will always be there for you. From Nellie and George.

I would like to wish Happy Birthday to my nephew Peter Ratt on August 15 and my niece Stella Ratt on Sept. 15. Hope your dreams come true. From you aunt Sharon.

We wanna wish Jeffrey Mayappo a Happy Birthday on October 9th and Brenda Cheezo on October 10th. We hope you have a lot of fun on your birthdays, don't party too much on your birthday Jeffrey! From Mary, Thomas & family.

To our caring grandmother Clara Gilpin. We would like to wish you a very Happy Birthday on Sept. 09/95. Hope you will enjoy what this day has in store for you. We love you. From love & kisses, Stacey & Graham.

I would like to wish a Happy Birthday to caring mom Clara Gilpin on Sept. 09/95. I want to say I feel so fortunate to have you as a mother and will always appreciate you. Love from Brenda Cheezo in Eastmain.

B-day wish goes out to my special sis Sarah Iserhoff on Sept. 16, thinking of you in Ottawa. Have fun on your b-day. I miss you a lot sis, specially Kyle. Hope seeing you guys soon. (Hey sis! Thanks for all your help.) Love Hattie.

Happy birthday to my sister Charlotte Dixon Gilpin. I miss and love you very much, tell your nephew my son Terrence Dixon I miss him a lot and give him a big sloppy kiss for me. Thanks from your sister Lorraine Dixon. See you next month in September xoxox

---

Happy birthday to my cousin Jack Blacksmith (Junior) on August 26. Don't party too much and take it easy from your friend Lorraine Dixon.

Belated birthday wish going out to one of my best friends Clara Gull on August 05. Boy I had a good time on your birthday from Lorraine Dixon.

Birthday wish going to a sweet little girl Trisha V. Georgekish on September the 19th. Hope you'll have a lot of fun on your special day as special as you are. Take good care hoping to see you in the near future. I miss you a lot. With love Josephine Happyjack. xoxoxo

---

Wishing a happy 11th birthday to my cuzx Jarris Gull on September the 6th. Hope you'll have a lot of fun don't forget to make a wish when you blow out your candles. Love your cuz Aaron Happyjack xoxox.

I would like to wish a Happy Birthday to LeeAnn Neeposh on August 22 and to Lilybelle Jolly on August 7. Don't party too much! Take care. From friend MaryAnne Gull.

I would like to wish a Happy Birthday to Allan Albert Gull on August 10 and to Clara Gull on Aug. 5. Happy Birthday to my friend Stephanie Gull on August 9. Have fun you guys! on your birthday from friend Meg (Was.)

Happy Birthday to Gracie Bearskin on Aug. 22 and many more to come fr. your sisters in Eastmain.

Happy Birthday to Gerald Mayappo and Stacey Cheezo on Aug. 09/95. Casey Weapenicappo in Eastmain.

Happy Birthday to Sandra Moses on August 22/95 and many more to come fr. Claude in Eastmain. Happy Birth-

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day to Casey Weap. on Aug. 09. With love of love and kisses fr. mom, dad & brothers in Eastmain.

Happy Birthday kisses to Mary-Jane Bearskin on August 20 and many more to come and I will always love you fr. Barbara Roger & boys in Eastmain.

Happy Birthday to Leonel Weapenicappo on Aug. 22 and many more to come. Fr. Roger, Barbara & boys in Eastmain.

102-WEDDINGS

Congratulations to:

Randy & Valerie Gunner on their marriage on September the 2nd, 1995. (Mistissini)

Robert & Laura Kitchen on their marriage on September the 9th, 1995. (Waswanapi)

Wishing you all happiness in your marriages. Sincerely, Gordon & Lillian. Whapmagoostui.

Congratulations!!! Marjorie Betty Pachano and Charlo Coonishish on September 1, 1995 (Chis.) Larry Wapachee and Louisa Kawapit on September 2, 95 (Mist).

103-ANNIVERSARIES

Happy 5th anniversary to Roger & Betty Lacroix on Sept. 29. A little message to you Roger, try to be romantic and bring her a bouquet of flowers instead of a can of Coffee-mate. Fr: Minnie, Boss and Malachi.

We would like to wish a happy 10th anniversary to Earnest and Linda Mayappo on the 15th of August. Don't party too hard you guys. Love always Brian, Charlene and our little girl Alyssa Miniquaken Ottereyes (Wem.).

We would like to wish a happy 29th anniversary to Johnny and Mary Miniwuaken on the 1st of August. We love you and always will. Love Brian, Charlene and your grand-daughter Alyssa. (Wem.)

Emily and Stephen Neeposh got married on August 18, 1981. Happy 14th wedding anniversary!! From Phyllis, Kenny and Children (Mist) P.S. See you soon!

I want to wish a happy 17th anniversary to my love Matthew L. on august 27. We hope both of us have wonderful lives together. May our love for each other grow stronger day by day. I will always love you. Thanks for your understanding and caring. With love, your wife Mary. xoxoxoxo

Already 5 years!?! my, time sure flies. Happy Anniversary to Betsy and Roger Lacroix on September 29. May you enjoy many more happy years. From Janie (Oujay)

I would like to wish a happy 3rd anniversary to my wife Maggie on September 18th. with all of my heart and love, you husband Charlie.

We would like to wish our parents Linda and John Pash a happy 21st anniversary on August 22. we love you both very much. With love, Margaret Pash, Georgina and Stanley Sealhunter. Also from your grandsons, Jonathan and Justin Pash.

Happy 21st anniversary to Linda and John Pash, we will always love you very much. from Lena and David-John Pashagumeskum.

Happy 1st Anniversary to my Sister MaryAnne and my brother-in-law Hugo Sam on August 26. We wish you all the best. Love always sis Sharon.

Happy belated 12th anniversary to my Sister Beatrice and my brother-in-law Micheal Voyageur on August 19. Love sis Sharon

A belated happy 2nd anniversary to my husband Kenneth on Aug. 27/95. You don't know how much you mean to me. I love you always from your wife Brenda.

Anniversary wishes to my loving granny Gloria Tomatuk and her husband "what the hell you boy." K.I. on Sept. 02/95. I love you both very much. From your grandson Graham in Eastmain.

Happy 5th anniversary to my bro Andrew & his wife Cynthia on Sept. 7. May God bless you both. Cynthia hope you have your baby on your wedding day. We miss you guys a lot. Love always Hattie & Johnny B/smith. xoxoxo

I'd like to wish the best anniversary to two special people in my life Seania and Wayne Rabbitskin on the 4th of September '93. Vowed to love and cherish through good and bad times, may your visions and dreams come true with the help from God. Love from: Sho-Shay.

Wishing a happy 2nd Anniversary to my wonderful friends Jeannie & Philip Georgekish on September the 24th. Wishing you all the best on your special day and may your love in each other grow each day. Now remember Philip

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300-PERSONALS

Bon voyage girls! We are lucky and proud to know Mimie & Liette, we wish them all the best of luck in their studies. We are going to miss you both! (Thank-you for the ad in the Aug. 11 issue) Denise, J-P & Luna.

Redfern Cheezo, Nemaska. You're the cutest guy in town. God I wish I could have you for a one night stand. Signed (S.C.) your secret admirer.

For a wonderful, wonderful person whom I love, I care and everything he likes, I adore Donkey. Take care and be a good boy. Love always, Monkey in Mist.

We would like to announce to the whole Cree Nation of Northern Quebec the engagement of Mister Donovan Moses from Eastmain and Miss Jamie Houle from Val d'Or. On Wednesday August 16 was the day they decided that they would remain faithful and love each other for the rest of their lives. So we would like to wish a long prosperous life with our most sincere wishes. Congratulations from your buddies in Montreal. xoxoxoxo P.S. Set a date soon.

500-MISC.

I just wanna I love you Eric. I know that I've been hurt so much. You were a very special person to me. You will always stay like that. I love the way you were with me. I'll never forget your kisses, your smile and everything about you! Fr: A friend in O.J.

Congratulations to Daniel J. Wesley B. Ed., Dip. T. Ed., of Moosonee, Ontario on the completion of his Principals Qualifications (Part I & Part II) at York University in Toronto, from your friends and families in Moosonee, Moose Factory, Toronto and Ottawa. We are so proud of your accomplishment.

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